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CATULLUS LXIV, 382 ff.

All editions of Catullus known to me punctuate lines 383, 384 amiss. The sentences should surely be distributed thus:

Talia praefantes quondam felicia Pelei
carmina diuino cecinerunt pectore Parcae
praesentes: namque ante domos inuisere castas
heroum et sese mortali ostendere coetu
caelicolae nondum spreta pietate solebant.

For the position of *praesentes*, with a pause in the same place of the verse, preceding *namque*, there is a close parallel in 289 where after *confestim Peneus adest*, etc., we have "*non uacuos* (nom.): *namque ille tulit radicitus altas | fagos ac recto proceras stipite lauros.*" We now get a proper nexus for the thought. At the marriage of Peleus and Thetis the Parcae chanted their song of destiny *in visible presence on the spot*. For it was then the Golden Age and Gods did not shrink from society of men.

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NOTE ON PLATO, *REP.* III. 387 C

Plato *Rep.* iii. 387 C: οὐκοῦν ἔτι καὶ τὰ περὶ ταῦτα ὀνόματα πάντα τὰ δεινὰ τε καὶ φοβερὰ ἀποβλητέα, Κωκυτοὺς τε καὶ Στύγας καὶ ἐνέρους καὶ ἀλίβαντας, καὶ ἄλλα ὅσα τοῦτον τοῦ τύπου ὀνομαζόμενα φρίττειν δὴ ποιεῖ ὥς οἴεται πάντας τοὺς ἀκούοντας.

ὥς οἴεται is the reading of all the best manuscripts. An interpolated manuscript of the fifteenth century, Bekker's *q*, has οἶόν τε, which has become the vulgate reading. But the use of this phrase as a mere intensive expression is doubtful; see Adam's note. Besides, οἶόν τε is probably only a corruption of οἶονται, which, in turn, is a clumsy attempt to adjust the puzzling οἴεται to the context.

That ὥς οἴεται is sound cannot be maintained. To supply ὁ ποιητής as subject involves too great a strain, and the meaning thus arrived at is flat; and surely nobody will think of ὅσα as subject. ὥς οἴεται is in fact generally abandoned as corrupt. Of the emendations οἰκέτας, ὅσα ἔτη, ὥς οἰγέα, ὥς ἐτέα, it is enough to say that not one has gained acceptance.

A remedy that deserves mention, especially since it was adopted by Adam, is the suggestion of M. Hertz (*Fleck. Jahrb.* CV, p. 852) that ὥς οἴεται should be dropped from the text. In the judgment of Hertz and Adam, the words are a mere comment by some Christian reader, "as he" (i.e., Plato) "thinks." "The author of the gloss wished to indicate that he at least could hear such tales without shivering" (Adam). But it does not seem probable that a gloss so obviously out of harmony with the context could have established itself so firmly that it, or some corruption of it, would be found in all the MSS. Besides, a passage in

which the philosopher describes the demoralizing effect of pagan poetry upon pagan minds does not seem just the kind of thing to elicit unfavorable comment from a Christian reader.

It is not improbable that Plato wrote $\pi\omega\varsigma \omicron\iota\epsilon\iota$. This phrase, used parenthetically, is a lively colloquial equivalent for $\sigma\phi\acute{o}\delta\rho\alpha$, $\lambda\acute{\iota}\alpha\nu$, and may be rendered "you can't imagine how much." The examples are best collected by Blaydes, note on *Acharnians* 12; see also, however, Starkie, Crit. App. on *Wasps* 1428. $\pi\omega\varsigma \delta\omicron\kappa\epsilon\acute{\iota}\varsigma$ in the same sense is more frequent than $\pi\omega\varsigma \omicron\iota\epsilon\iota$, chiefly because of its use in the trimeters of the comic poets and of Euripides. The phrase may also be varied by using instead of $\pi\omega\varsigma$ some interrogative of size and quantity, as $\pi\acute{o}\sigma\omicron\varsigma$ (cf. Ar. *Eccl.* 399), $\pi\eta\lambda\acute{\iota}\kappa\omicron\varsigma$ (Alciphr. iv. 13. 17 Schepers). The examples that may be most conveniently compared with our passage are Eur. *Hec.* 1160, *Herac.* 832, *Hipp.* 446, *I. A.* 1590, Ar. *Ach.* 12, *Clouds* 881, *Plut.* 742, *Frogs* 54, Luc. *Fug.* 19, *Nekyom.* 14. All of these have $\pi\omega\varsigma \delta\omicron\kappa\epsilon\acute{\iota}\varsigma$ except Ar. *Frogs* 54, and the two cases in Lucian, which have $\pi\omega\varsigma \omicron\iota\epsilon\iota$. The passage in the *Frogs*, with its reference to strong emotion, is enough like ours to justify quoting it: $\pi\acute{o}\theta\omicron\varsigma \mid \tau\eta\nu \kappa\alpha\rho\delta\acute{\iota}\alpha\nu \acute{\epsilon}\pi\alpha\tau\alpha\acute{\xi}\epsilon \pi\omega\varsigma \omicron\iota\epsilon\iota \sigma\phi\acute{o}\delta\rho\alpha$. Plato makes use of this idiom in a well-known passage of the *Symposium*, 216 D: $\acute{\epsilon}\nu\delta\omicron\theta\epsilon\nu \delta\acute{\epsilon} \acute{\alpha}\nu\omicron\iota\chi\theta\epsilon\acute{\iota}\varsigma \pi\acute{o}\sigma\eta\varsigma \omicron\iota\epsilon\sigma\theta\epsilon \gamma\acute{\epsilon}\mu\epsilon\iota, \tilde{\omega} \acute{\alpha}\nu\delta\rho\epsilon\varsigma \sigma\upsilon\mu\pi\acute{o}\tau\alpha\iota, \sigma\omega\phi\rho\omicron\sigma\acute{\iota}\nu\eta\varsigma$; so far as I know there is no other example in Plato; but a tendency on the author's part to use $\omicron\iota\epsilon\iota$ alone parenthetically had been long since remarked; cf. Heindorf on *Theaet.* 147 A.

Assuming that $\pi\omega\varsigma \omicron\iota\epsilon\iota$ was the original reading, it is probable that corruption began with the first word, the substitution of the relative adverb for the interrogative being a natural error; cf. Alciphr. *loc. cit.*, where $\pi\eta\lambda\acute{\iota}\kappa\alpha\iota \delta\omicron\kappa\epsilon\acute{\iota}\varsigma \theta\rho\iota\delta\alpha\kappa\acute{\iota}\nu\alpha\iota$ is Hercher's correction for $\eta\lambda\acute{\iota}\kappa\alpha\iota$ of all the MSS. The fact that $\pi\omicron\iota\acute{\epsilon}\alpha$ immediately precedes may also have something to do with the loss of π . When the idiom had once been disguised and misunderstood, $\omicron\iota\epsilon\iota$ may have been purposely changed to the third person in an attempt to conform it to the context. In Theophr. *Char.* 8, there is an example of this idiom, $\pi\omega\varsigma \omicron\iota\epsilon\sigma\theta\epsilon \pi\iota\theta\alpha\nu\omega\varsigma \sigma\chi\epsilon\rho\lambda\acute{\iota}\alpha\lambda\epsilon\iota \lambda\acute{\epsilon}\gamma\omega\nu$, which has been needlessly abandoned by the Leipzig editors as hopelessly corrupt; and it is curious that certain early critics (Needham, Pauw), in their attempts to restore the text, offered $\acute{\omega}\varsigma \omicron\iota\epsilon\tau\alpha\iota$ or $\acute{\omega}\varsigma \omicron\iota\epsilon\sigma\theta\alpha\iota$ —that is, just such a botch as now stands in the best MSS of the *Republic*.

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EMENDATIONS OF THEMISTIUS' PARAPHRASE OF ARISTOTLE'S *PHYSICS*

I have not thought it worth while to discuss manuscript-readings or to support these emendations by extended argument. They mostly